

The SWORD of the LORD

Edited by JOHN R. RICE.

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When Jesus Sends People To Hell

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By EVANGELIST JOHN R. RICE, Editor

Preached over radio Chicago, Illinois, Wednesday morning, May 22, 1946. Mechanically recorded for THE SWORD OF THE LORD

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels - -" Matt. 25:41.

Here Jesus told of the coming judgment time on earth when He will come to reign.

I want you to consider several truths that stand out in these passages of Scripture.

There is a Hell! Preachers ought to preach it more. Jesus did. If Jesus preached it every time He told about anything, why shouldn't I preach it? Bible preachers have to preach what Jesus Christ said about Hell. And here He said that there is coming a time when He will say to certain people, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

There is a Hell. That is part of the teaching of Jesus Christ, I repeat. That is part of the gospel. That is an integral part of Christianity. You cannot have Christianity without a Bible Hell. It is not Christianity—it is a pagan religion, it is heathendom, unless it has a Bible doctrine of sin and punishment in it. And so we ought to believe what Jesus Christ said about it. I have no patience and no time for anybody who does not accept what Jesus Christ said about anything. If you will not accept what Jesus Christ said, you are not a Christian. You are a heathen. You are a pagan. You are a Christ-rejecting sinner!

Then here it is—the Bible doctrine of Hell. And it is oft re-

peated. It is many, many times repeated, and more often repeated by Jesus Christ Himself than by any other writer or speaker in the Bible.

1. There Is Fire in Hell

There is not only a Bible doctrine of Hell, but there is also a Bible doctrine that it is a Hell of fire. I do not know why everybody tries to explain it away. People say, "Well, maybe it is figurative. Maybe figurative fire wouldn't burn as hot as literal fire." But Jesus said, "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Do you think there is not fire in Hell? Well, I will not tell you whether to believe it or not. I will just read what Jesus said in several passages:

"... whosoever shall say, Thou fool, shall be in danger of hell fire"—Matt. 5:22. Jesus put the term FIRE in there.

The same term is found again in Matthew 13:40-42. "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth."

What is Hell like? It is a furnace of fire. You say, "I don't believe it." Well, tell Jesus that. I did not write this. I am just reading what Jesus said. If you do not like it, take it up with Him.

Again in Matthew 13:49-50 we read, "So shall it be at the end of the world."

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By REV DYSON HAGUE, D.D.

Late Rector of the Church of the Epiphany, Lecturer Wycliffe College, Toronto. Formerly Canon, St. Paul's Cathedral, London, Ont.

"Thy testimonies are wonderful!" is the enthusiastic outburst of the 129th verse of the 119th Psalm. It has been echoed from soul to soul through the centuries, for the wonder of the Book grows on us as experience is enlarged. The more deeply we search it, the more we feel that the Bible is not merely a book, but The Book. Sir Walter Scott in his dying hour asked his son-in-law to read to him out of the Book. And when Lockhart asked him the question, "What Book?" the great man replied, "There is only one Book, the Bible. In the whole world it is called 'the Book.'" Yes. All other books are mere leaves, fragments. It alone is the perfect Book. It is the eternal Book. It is the Voice; all others are merely echoes.

Of course, we all know that the Bible literally means the Book. It is a translation of the Greek title of the Bible, *He Biblos*; in English, the Book. In the Greek New Testament it is the first word of the first chapter of the first book, *Biblos Geneseos*, which almost might be rendered the Bible of Genesis, the Bible of the beginning, or origin, or source; a curious counterpart to the first words of the first chapter of the Old Testament. It is the Book that stands alone; unapproachable in grandeur; solitary in splendor; mysterious in ascendancy; as high above all other books as Heaven above earth, as the Son of God above the sons of men. Compare John 1:1-3; John 3:31; John 17:17.

The Wonder of Its Construction

Now, one of the first things about this Book that evokes our wonder is the very fact of its existence. Any one who has studied the history and origin of the divine Word must be overwhelmed with wonderment at the mysterious method of its formation. That it ever was a book, and is today the Book of the modern world, is really a literary miracle. Think of this. There never was any order given to any man to plan the Bible, nor was there any

concerted plan on the part of the men who wrote, to write the Bible. The way in which the Bible gradually through the centuries grew, is one of the mysteries of time. Little by little, part by part, century after century, it came out in disconnected fragments and unrelated portions, written by various men without any intention, so far as we can tell, of anything like concerted arrangement. One man wrote one part in Syria, another man wrote another part in Arabia, a third man wrote in Italy or Greece. Some writers wrote hundreds of years after or before the others, and the first part was written about fifteen hundred years before the man who wrote the last part was born. For the authorship of the books of the Bible ranges over a period of nearly sixteen centuries.

Now take any other book you can think of on the spur of the moment and think how it came to be a book. In nine cases out of ten a man determined to write a book. Then he thought out the thoughts. Then he collected the material. Then he wrote it, or dictated it. Then he had it copied or printed; and it was completed within say two or three or more months or years. The average book, we may suppose, takes from a year to ten years to produce, though a book like Gibbons' "Decline and Fall of the Roman Empire," or Tennyson's Poems, took longer to complete. But, generally

speaking, any book you can think of has been produced by one man within his own generation. Now, here is a Book that took at least one thousand five hundred years to write, and spanned the span of sixty generations of this famous old world's history.

It enlarges our conception of God; it gives us new ideas of His infinite patience; we think of the wonder of His calm quiet waiting as He watched the strain and the haste and the restlessness of man across the feverish years, while slowly and silently the great Book grew. Here a little and there a little of it came on; here a bit of history, and there a bit of prophecy; here a poem, and there a biography; and at last in process of time, as silently as the House of the Lord of old (I Kings 6:7) it came forth before a needy world in its finished completeness.

When Moses died there were only five small portions. When David sat upon the throne there were a few parchments more. One by one princes and priests and prophets laid on the growing pile their greater and smaller contributions, until in process of time the whole of the Old Testament Bible was written in its entirety; word for word, letter for letter, sentence for sentence, book for book, precisely as we have it now, intact and complete. As Josephus, the famous Jewish historian declared: "Never, although many

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FISHING for MEN

By DR. JOE HENRY HANKINS

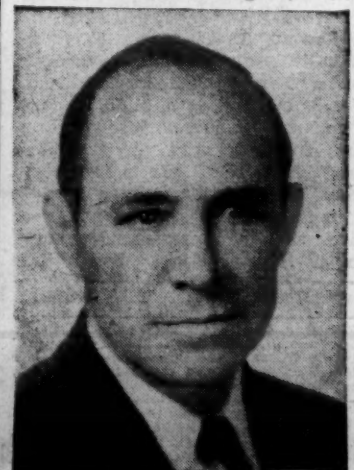
(Sermon preached during Commencement Week at Bob Jones College, Cleveland, Tennessee, June 3, 1946. Mechanically recorded for THE SWORD OF THE LORD.)

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men."—Matt. 4:18-19.

Anybody who is following Jesus is going to have a burden for souls. He said, 'I will make you catch men.' One of the most astounding things to me in all my experience in Christian work is the fact that you can get multitudes of people to do anything else in Christian work easier than you can get them to win people to Christ. In my pastorate, the hardest task that I ever had was to get people who would stay on the job after souls. I could once in a while get people who would start out all right. They would start out like a house on fire, but soon they would faint and fall by the wayside. I could get people who were willing to teach Sunday School class. I could get them to do visitation. I could get women to stand over a hot stove in the hottest July and August weather you ever saw and cook, prepare

meals, and serve them for this organization and that and the other. I could get them to prepare

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Dr. Joe Henry Hankins

Sword to Help Promote Revival Campaigns

By the Editor

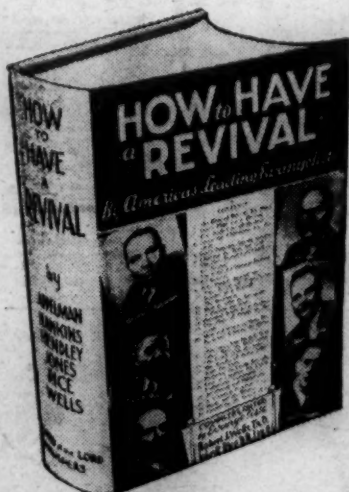
First, a committee of outstanding evangelists asked that THE SWORD OF THE LORD spearhead a nation-wide crusade for evangelism. Next, a large number of evangelists, at a dinner at Winona Hotel, unanimously passed the resolution. Third, the great congregation at the Winona Lake Conference on Evangelism likewise adopted the resolution, written by Dr. John MacArthur, and signed by Dr. Bob Jones, Dr. Hyman Appelman, Dr. Joe Henry Hankins, Dr. Jesse M. Hendley, Dr. John MacArthur, Evangelist George Stephens, Evangelist Clifford Lewis, Dr. Robert J. Wells,

and the editor, John R. Rice.

The Christian laymen took it upon themselves to start a nation-wide organization to support the evangelistic work in their own communities, and that sponsored by THE SWORD OF THE LORD.

However, no new organization of evangelists is planned. And we do not have any new fangled methods to propose. We want to help promote revival campaigns, evangelistic services in which groups of churches unite in union campaigns, or in which single churches put on a campaign of soul win-

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New book by some of America's leading evangelists, Drs. Hyman J. Appelman, Joe Henry Hankins, Jesse M. Hendley, Bob Jones, John R. Rice, Robert J. Wells. 400 pages. Dr. H. A. Ironside says, "These addresses rank with the Lectures on Revival by Charles G. Finney..." Twenty-five chapters, beautifully bound, price \$3.00. Order from your book dealer or Sword of the Lord Publishers, 214 West Wesley Street, Wheaton, Illinois.

When Jesus Sends People To Hell

(Continued from Page 1)

the world: the angels shall come forth and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." That is the way Jesus preached about it. There is fire in Hell.

Next, let's turn to Mark 9:43-49; and here is a very plain, sharp word—the Saviour Himself talking again. He says, "If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter into life lame, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched. (These days preachers do not use the term hell fire, but Jesus did. I would rather pattern after Him. He is a better preacher than anybody else I know.) For every one shall be salted with fire, and every sacrifice shall be salted with salt."

In this one short passage I have read seven times where Jesus used the word fire about Hell! There is fire in Hell. Hell is a furnace of fire. The Scripture many other times talks about Hell as a lake burning with fire and brimstone and says also that "the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night..." (Rev. 14:11).

Somebody says, "Why, Brother Rice, in the first place people don't believe it if you insist there is fire in Hell." Well, all right, tell the Lord Jesus that. If He made a mistake about it and did not put it in politic language so everybody would like it, you will have to take it up with Him. I have no authority to change what He said about it.

"Well," somebody else says, "I do not think that is a good policy; I do not think it is a matter of wisdom; I do not think it is prudent." Well, never mind whether it is prudent or not. We are not especially commanded to be tactful. We are supposed to be true to the Word and to Jesus Christ. And the Bible says in the words of Jesus Himself that in Hell there is a furnace of fire and that poor, lost sinners go to Hell to be tormented in flame.

You remember that about the rich man Jesus said, "The rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." Tormented in flame! You do not believe it? Well, the rich man down in Hell believed it, and you had better take what Jesus Christ said about it.

Now the first point I have been making is that there is a real Hell of fire.

2. Hell, the Lake of Fire, Is Already Prepared

Second, I want you to notice that it is already prepared. Jesus said, "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." It is important that I stress this matter because it is in the Bible and because there are certain heresies depending upon this question. Now there

are lots of mighty good Bible teachers who think there are two or three different phases of Hell because of three terms that are used in the New Testament and one, at least, in the Old Testament for Hell: Sheol in the Old Testament and Gehenna, Hades and Tartarus (or Tartaroo) in the New Testament. And some people think that real Hell is not prepared yet. They think that there is just Hades and that it is divided up in two little sections, a very nice place, and some are saved and some lost. Our ultra-dispensational brethren go into that a good deal. But here is a Scripture where Jesus says that this place is already prepared! You do not have to wait until the last judgment. You do not have to wait until the resurrection of the unsaved dead when they go into the lake of fire. The Scripture makes clear that the only difference for the lost man in Hell now and after the last judgment is that he will have a body in Hell then. He does not have a body in Hell now. But the lake of fire, this furnace of fire, is already prepared. Jesus Christ said so. A man who dies without Christ does not wait until the judgment to go to Hell.

I say there is some ultra-dispensational teaching that has led people wrong on that a bit—nice, good men who have gotten a little extreme on that. But a worse thing is that a lot of wicked people of cults have gone out to say that here is a great soul sleeping and that unsaved people who die, just pass into the unknown, just pass out of existence for the time being, and that not until the judgment and resurrection will there be anybody go to Hell. That is not what the Bible says. If you are a student of Bible dispensational truth you know that in Matthew 25 the Scripture tells about when Jesus will return to reign upon the earth a thousand years before the last judgment, a thousand years before the second resurrection, a thousand years before the unsaved dead will be dragged out of Hell and their bodies out of the graves to stand before Christ. I say, you who know the Bible know that. A thousand years before that judgment, before that resurrection of the unsaved dead, the Bible makes it clear, Jesus Christ Himself says, that there is going to be a lake of fire already prepared and sinners, ungodly sinners will be cast into that lake of fire. "Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

3. Hell Prepared for Satan and His Fallen Angels

In the third place, I want you to notice Jesus said that people who turn down Christ are going to be cast into Hell with the devil and his angels. I want you to know that there is a literal devil. He is a literal personality, Satan, that fallen angel, that wicked enemy of your soul. Oh, the names the Bible calls him! He is sometimes called Satan. He is sometimes called Apollyon. He is called "the Accuser." He is called "that old serpent," and the devil—that horrible enemy of your souls! You say, "Well, I wouldn't want to be in Hell with the author of all the ills in the world, the author of all disease, the author of all sorrow, the parent of all tears, the instigator of all iniquity, the father of all lies and theft." Well, that is where you are going to be if you turn down Jesus Christ. All fallen angels are going to be in Hell, and you are going to be there with them if you turn down Christ.

I wonder if you have ever stopped to think about the fact that if you do not choose the good, you choose the evil? There are round about us evil spirits all the time. When a man suddenly kills his wife, or when a woman kills her baby, who knows what makes them do it? Who knows what makes a sane person turn suddenly to such horrible wickedness? I have talked to people in jails, behind the bars, many times who said, "God help me, I don't know why I did it! I don't know what

possessed me!" I know what possessed you. Evil spirits, wicked spirits that play on the sinful nature that you have, possessed you. If you do not have Christ to stand by and help you, why, any kind of harm or wickedness in the world may come out. What do you suppose made Hitler? Why Satan did! What do you suppose made these wicked and foolish men ever think they could bathe the world in bloodshed and tears and conquer it? Do you know? It was because there are demons everywhere who provoke men and lead men to sin. And you who reject Christ will be shut up in Hell forever with the devil and his angels. It will be their home. Do not ever think that Satan is going to run Hell; he himself will be a prisoner of Hell. And you and he are two of the same kind, the prisoners of Almighty God and the subjects of God's wrath, when you turn down Jesus Christ. A fellow has to be on God's side or the devil's side, one or the other. Jesus said to the Pharisees, "Ye are of your father the devil, and the lusts of your father ye will do" (John 8:44).

There are pious preachers who do not believe the Bible. They read their theology out of something else instead of out of the Bible. They make much of "the fatherhood of God and the brotherhood of man." God does not claim to be the father of the ungodly. God is the creator of all men, but God is not the father of all men.

The Christ-rejecter is not a child of God. If unconverted, you have not been born of God. You are not in the family of God. You do not have the Spirit of God. You do not have the likeness of God. You are a child of the devil. You are following the wickedness of Satan. You are led by him, and when you die you are going to the same Hell that he is going to. Will it not be a terrible thing to be shut up in the torments of the damned with Satan and fallen angels where every wicked being from this world is? That is going to happen. The Bible says so. I think it is a tragedy unspeakable that when God made man in His image, made man for His joy, made man for Heaven, that he should follow Satan's lies and turn down Christ and then land in Hell in the lake of fire prepared for the devil and his angels. What a horrible tragedy that any man should so wickedly turn away from the good and choose the evil and land in Hell! But that is what the Bible says will happen. To those who reject Him as personal Saviour, Jesus is going to say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

4. Lost Men Are Accursed

I want you to see another important thing, and that is that there are some men who are under a curse. I read this morning Psalm 7:11 where the Scripture says, "God judgeth the righteous, and God is angry with the wicked every day." Mr. Mann and I in our Bible reading this morning went over John 3:36: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." The wrath of God stays on the man who is not converted. Any poor sinner in the world who is not converted—God is angry with him every day. The hot wrath of God boils up against the man who turns down Christ. Paul said what we preachers do not say. We are such nice, pious, smooth-spoken, mushy-mouthed people! God help us preachers to be bold! But Paul said, "If any man love not the Lord Jesus Christ, let him be Anathema" (1 Cor. 16:22), (let him be accursed.) He said also, "If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1:8-9). "Anybody who preaches another gospel except salvation through the blood of Jesus, let the curse of God be on him—let him be cursed and go to Hell," Paul prayed by divine inspiration. So we ought to feel that unless a man will accept

Christ and love Christ, he ought to go to Hell.

Is there anybody now who is accursed? Yes. Are there people who walk around now who are already under damnation? (I only use the term very soberly because it has been used vilely and profanely and vulgarly by so many people.) You say, "Do you think there are people who walk about now who are already damned, who already have the curse of God on them, who are already blighted and cursed from God Almighty? Do you mean that?" That is exactly right. "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." The word condemned means damned, cursed. The curse of God is on every Christ-rejecting sinner.

God does not hate you, but His anger flares up hot against you because you have ignored His mercies, you have crucified and rejected His Son again and again and have trampled under foot the blood. God wrote a Bible and you will not read it. God sent preachers and you despise them and will not hear them. God gave you a mother to pray for you and perhaps a wife to weep over you, and you ignore it. The sweet Spirit comes to knock at the door of your heart and plead with you to be saved, and you drive away the Spirit and reject Him and hate Him. The curse of God is on you if you are a Christ-rejecting sinner. You are one of those who are condemned, one of those who are cursed (I am using Bible terms), one of those who are damned, one of those with whom God is angry every day.

It is a sad thing but in Proverbs 21:4 the Scripture says, "The plowing of the wicked, is sin." Is it wrong to plow? No, it is not wrong to plow; but everything a lost man does is sin, because his heart is sinful. How can anything good come out of a wicked heart that is turning down Jesus Christ? It cannot and it does not. Your heart does not please God if you turn down Christ. You may give your money; you may spend your time; you may be polished and civilized; you may be a patriotic citizen; you may buy war bonds and help the Red Cross; you may give to the poor—and yet everything you do be a sin that God hates. The plowing of the wicked is sin. Everything is wicked, Christ-rejecting man does is under the curse of God. He will not repent of his sins; he will not turn from his Christ-rejection and be saved.

There are those, I say it sadly, whom God has cursed. There are those who are already condemned. You ask, "Do you mean they cannot be saved?" No, no; I do not mean that. Oh, He is "not willing that any should perish, but that all should come to repentance," says II Peter 3:9. God does not want anybody to be lost. God has paid too much for your soul to let you go. You are accursed because you will not let God save you, because you will not let God forgive you; you will not let God put a new heart in you. The Saviour said, in our text today, "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

5. Christ Himself Will Send Sinners to Hell

The last thing in this passage, Matthew 25:41, to which I call your attention is that it is Jesus

Himself who will send people to Hell. Again, we preachers have a way of trying to alibi the thing and say, "Well, God doesn't send people to Hell. They send themselves there." But here the Saviour says that He, referring to Himself as the Son of Man, will "say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." It is true that God does not want anybody to go to Hell. It is true that the dear Lord Jesus did all that love, divine love, could do, all that infinite mercy could do, to keep people out of Hell. But you need not avoid this plain statement that He Himself, the Saviour, will send you unrepentant sinners to Hell. He may show you the scars in His hands when He does it. He may point to the wound in His side when He does it. He may remind you that He wore the crown of thorns when He does it. He may remind you of the bloody sweat of Gethsemane when He does it. But Jesus Christ Himself is going to tell you to go to Hell when you come before Him one day, if you do not accept Him as Saviour. If Jesus is not to be Saviour, He is to be judge. You remember that He said one time that the Father "hath committed all judgment unto the Son." (John 5:22) You see, Jesus Christ is going to be the judge. If you will not let Him be your Saviour, He will be your condemning judge to send you to Hell. We preachers are too softhearted to preach about Hell! Do you really think we are any softer hearted than Jesus Christ? Do you really believe that we are so much nicer than Jesus? No, no; God forgive us! It is not softheartedness; it is cowardice. It is sometimes being afraid of the words of men. But Jesus Christ, the loving Saviour who died for people, will be your judge if you do not take Him as your Saviour. If you do not accept forgiveness, you will have condemnation. But you must have one or the other.

6. Christ, the One Issue Between a Sinner and God

And that reminds me again of John 3:18: "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." Again let me say that Jesus Christ is the issue between you and God. Somebody says, "Brother Rice, I am a good man." Not if you turn down Christ, you are not. Some woman says, "Brother Rice, I am a nice, virtuous, good woman." Not if you reject Jesus Christ, you are not! Outwardly, in the sight of men, you may be nice; but in that black, wicked heart where God looks on there is nothing good about you. If there were, you would have loved the Lord Jesus the first time you ever saw Him and knew that He loved sinners and died to save you. You would have run to Him, oh, so glad to

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Sword to Help Promote Revival Campaigns

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ning. We simply intend that THE SWORD OF THE LORD shall help in the promotion and the organization of such campaigns, standing by thoroughly proven evangelists, encouraging, enlisting and helping pastors and other Christian workers who call on us to help promote and organize campaigns in their communities. THE SWORD OF THE LORD is asked to spearhead a nation-wide campaign of evangelism. Here are some of the methods that seem to us, immediately, pressing for use.

I. Certain Well Known Nationally - Used Evangelists Will Cooperate With Each Other and With THE SWORD OF THE LORD in City-Wide Campaigns

Without any organization, seven evangelists, all being used in large union campaigns, all on the program at the Winona Lake Conference on Evangelism, July 7-14, met together and agreed to cooperate in bringing back larger-scale, more fruitful union campaigns to America. These seven men were Dr. Bob Jones, Sr., Dr. Hyman Appelmann, Dr. Joe Henry Hankins, Dr. Jesse M. Hendley, Dr. John MacArthur, Dr. Robert J. Wells and John R. Rice. We agreed to pray for one another every day. Many of us had already been following that plan, urged by the burden on our hearts for revival. All agreed to cooperate with THE SWORD OF THE LORD and with Dr. Wells and me in every possible way in promoting evangelism in America. And these brethren agreed to ask THE SWORD OF THE LORD to take the initiative in putting men in the field to explore the possibilities of union campaigns where pastors request it, and to help organize union campaigns for reputable and greatly-used evangelists.

Each evangelist, of course, is to accept his own dates, each is to run his own campaigns. THE SWORD OF THE LORD will not make the dates for them nor boss them, nor pay them. On the other hand, we are not planning to

get out and invite ourselves into cities nor to push evangelists on pastors and churches who do not want them. Our plan is simply that THE SWORD OF THE LORD shall help the evangelists and help groups of pastors and other Christian leaders who want to put on union revival campaigns in their towns or cities.

All these evangelists have far more calls than they can accept. The plan is not to get more invitations for these outstanding evangelists. Rather, our plan is that where groups of pastors and workers want an evangelist we will send an advance man to explore the possibilities and see what pastors and churches and other Christian workers and institutions can be enlisted to cooperate in a great city-wide or town-wide campaign. Then, if one of these evangelists is selected by the local committees to lead in the campaign, we will, if the evangelist desires, and if we can do so, send an advance man to help organize the campaign, appoint and train committees, help in the publicity and general organization and promotion of the campaign.

In many, many cities one or two or a dozen pastors wish that pastors and churches could be enlisted, that a great union revival campaign could be held. But they do not know how large a building would be needed, what organization would be necessary, what the expense budget could properly and safely be. They know nothing about advertising for such a campaign. They are not familiar with the detailed work necessary to enlist pastors and churches. They do not know how much cooperation ought to be required. They do not know, perhaps, how ushers should be organized for such a campaign, how big a choir ought to be provided and how to guarantee the regular attendance necessary. They wonder what financial methods would be simple, honoring to Christ, successful, and yet leave no reproach whatever. In any such case where a number of pastors and Christian workers are concerned about revival, we invite

(Continued on Page 4)

When Jesus Sends People To Hell

(Continued from Page 2)

know there was such a Saviour! If you had wanted to do right, you would have sought the Saviour and found Him the first time you ever heard about Him. You did not do it, so you have a wicked, black heart. You are not right; you are not trying to do right or you would turn to the Saviour. Let me lay it on your heart again that Jesus is the issue. That is right!

It is Heaven or Hell, depending on what you do with Jesus Christ. Those who accept Him have pardon and mercy and forgiveness. Are you willing for Him to come into your heart? Are you willing to say, "Lord Jesus, I know You died for me. The Bible tells me that. My godly friends say that. I have evidence every day that You have been good to me." Can you say in your heart, "Dear Lord Jesus, since You love me and want to save me; since You offer me salvation, I will surrender, I will give up to You. I will trust You. I will give You my heart. If You want to be my Saviour, come in, Lord Jesus. I will trust You." "As many as received him, to them gave he power to become the sons of God." Let Jesus be your Saviour today.

If you accept Him He saves you, but if you reject Him, you are lost. Don't do it, friend! Will you let Him be your Saviour today? If you will, write to the Christian Business Men and say, "Today, Wednesday, May 22, 1946, I will trust Jesus as my own Saviour. I will let Jesus come into my heart. I will get out from under the curse. I will not go to the lake of fire."

My Decision for Christ

If you are not saved, if you have never definitely confessed yourself a sinner, turning to God in

penitence for forgiveness, oh, in Jesus' name, do so this very day! If you will trust in Christ, depend upon Him to save you. He will save you today. He loves you. Jesus died to pay for all your sins. The moment you accept Christ and depend upon Him, He will come into your heart and save you, will give you everlasting life and make you God's child. Oh, in Jesus' name, do it today so Jesus will not have to say to you, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Will you honestly say yes to Christ in your heart and then sign the following statement? Then copy it in a letter or on a card or write me to tell me that you have taken Christ. How happy I will be to hear from you! And I will send a letter of counsel and rejoicing.

Evangelist John R. Rice, Editor
The Sword of the Lord
214 West Wesley Street
Wheaton, Illinois

Dear Brother Rice:

I am sad to realize that I have been a poor lost sinner, under the curse of God and unsaved. I have read your sermon on *When Jesus Sends People to Hell* and here and now I turn from my sins in my heart. This moment I accept Christ as my Saviour, I depend on Him to forgive me, I claim Him as my Saviour. With all my heart I surrender to Him and set out to live for Him.

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DYNAMIC THEMES!

Sword to Help Promote Revival Campaigns

(Continued from Page 3)

them to write THE SWORD OF THE LORD. Where possible, we will send an experienced man to explore the situation, find what cooperation can be obtained, what large, neutral building could be secured for the services and what time would be suitable. Then when pastors and Christian leaders have agreed among themselves as to the evangelist they want to invite, the chosen evangelist, if he accepts, may take the lead from there on. If the evangelist selected is one of these agreeing to work together with THE SWORD OF THE LORD, and if he so desires, we will, where possible, furnish a man to help organize the campaign under the evangelist's direction.

Mr. W. F. Mann, who gave up a profitable work as an aeronautical and production engineer to help me in revival campaigns, is already working full time at this matter. This week we hope God will lead another brother about whom we have prayed for two years, to accept a position with THE SWORD OF THE LORD as an advance and promotion man for revivals. Our confidence is in God, and we trust He will provide the men and provide the means to care for them, to help make union revival campaigns larger and more fruitful.

We are grateful for all the good work that others are doing about large union revival campaigns. We thank God for their success. But the group named has agreed to cooperate with The Sword of the Lord in this matter, and we deeply desire the prayers and counsel and cooperation of godly men everywhere who long for revival.

II. THE SWORD OF THE LORD Will Also Recommend Other Reliable, Proven, Spirit-Filled, Successful Evangelists for Union or Single-Church Campaigns

Through the years a group of evangelists have grown up who cooperate with THE SWORD OF THE LORD. Without any organization these evangelists have developed into an informal fellowship. Therefore THE SWORD OF THE LORD offers to recommend for pastors and churches, on request, sound evangelists who are clear gospel preachers, who are devoted and blameless Christians, not mercenary, men filled with the Spirit who actually win many souls. We have now a considerable list of such evangelists, known personally to the editors, and whose work has been carefully checked. Other good devout men are coming into usefulness and fruitfulness and more and more will be added to this list of reputable, proven, Spirit-filled evangelists, sound in doctrine, and blameless in their methods and life.

At Winona Lake a large group of evangelists adopted the following statement of faith:

Our Doctrinal Statement

A. WE BELIEVE:

1. In the verbal inspiration, infallibility and authority of the Bible, the Word of God.
2. In man's naturally lost and fallen condition.
3. In the deity of Christ, His blood atonement and substitutionary death for sinners.
4. In salvation, the new birth, received only by penitent faith in Christ; wholly of God's grace, and not by works.
5. In a literal Hell of eternal punishment for Christ-rejecting, unconverted sinners; and in a literal Heaven and eternal blessedness for the saved.
6. In a definite filling of the Holy Spirit for soul winning power.
7. In the personal, literal, bodily return of Christ, at a time unannounced, for which all should be ready.
8. We believe the Bible teaches that every Christian should live a separated, consecrated life, striving for a holy and blameless walk before God and the world (Rom. 12:1, 2).

B. ABOUT REVIVALS WE BELIEVE:

LIEVE:

1. That large-scale revivals are possible today since God's grace still abounds; since God's love still includes all men; since the gospel is still the power of God unto salvation; and since the Holy Spirit can still reach the hardest heart.
2. That God is ready to give a revival with multitudes saved, when God's people meet His requirements of humility, confession, prayer, supplication and obedience (II Chron. 7:14).
3. That all other matters are subordinate to and lesser in importance than the salvation of souls, so that churches and preachers cannot please God without putting evangelism first. The Great Commission is still in force.
4. That God's plan is that every Christian can be and should be a soul winner.

Not only do these evangelists agree on the great doctrines of the Bible, the essentials of the Christian faith. They also agreed on a code of evangelistic ethics. Evangelists have sometimes been unethical in their methods. I do not believe this has been generally true. I do not think it has been more generally true of evangelists than of pastors and other Christian workers. But we feel the need to establish fine Christian standards of professional conduct by evangelists. If you will read carefully the following agreement, I think you will have no fears about inviting any evangelist who lives by this code. Evangelists who follow these deep convictions will build up the churches, will not bring reproach by mercenary motives and over-emphasis on money. They will seek to get new converts into the churches.

Our Code of Evangelistic Ethics

1. There must be no compromising in our preaching in order to avoid offense on the main doctrines of Christ, the Bible, sin and salvation. We will not enter a revival campaign without being free to preach lovingly, but faithfully, Scripturally, and definitely on these matters of primary importance.
2. True Bible evangelism must be carried on with fervent hearts filled with love for all Christians. We, as evangelists in union campaigns, will be non-sectarian in spirit, we will not stir up division and strife between denominations, and will not major on minors. An evangelistic campaign to be a large success must be centered:
 - a. On reviving of Christians.
 - b. On the conviction and salvation of sinners.
 Every true revival then, should end with Christians more united than when it began, and should leave added harmony, and never division and strife among true believers.
3. We evangelists will set no price on our services. Each evangelist in this fellowship will seek to go only where God leads, and to do God's will and then will look to God to see that he is properly cared for financially. The evangelist will make no financial demands, will not indicate how much money he needs or feels he deserves. The evangelist's traveling expenses, room and board should be paid usually out of general expense funds raised in nightly free-will offerings. Musicians' expenses, and in some cases their salaries, may be paid the same way unless some other way seems preferable. Sometimes, when clearly agreed upon in advance, the evangelist might pay his own helpers from his love offering. Then a love offering should be taken for the evangelist under the direction of co-operating pastors, and that without any unseemly pressure. In good revival campaigns where God richly blesses, God's people will take care of God's evangelists. It is our suggestion that love offering envelopes be distributed the last few nights of a campaign, and that God's people be

invited, by the pastors, to give as they feel will please God. We agree it would be better to suffer loss than to have any controversy or make any issue over the finances.

4. We agree to be moderate in our requests about the kind of room and meals we desire, conscientiously economical in our expense accounts, striving always to be content with such things as we have, living moderately as other humble Christian men live.
5. We believe in intelligent, aggressive advertising and promotion of revival campaigns, but will seek to avoid (a) any insincere or dishonest advertising; (b) any language or methods that would necessarily bring reproach upon Christ and His cause.
6. We pledge ourselves never to use a campaign sponsored by one church, or a group of churches, for the purposes of organizing a church, tabernacle, Gospel Center, or other such work of our own. We will not betray the trust of pastors and churches. In every case we will earnestly strive to strengthen the true churches, to encourage Christians to have love and confidence in godly pastors, and always to build up the work of orthodox churches instead of detracting from it. We believe that God sometimes blesses independent revival campaigns, and we wish to encourage soul winning by every evangelist, but the Sword Fellowship of Evangelists feels called to build up the sound churches of Jesus Christ, to encourage new converts to align themselves with local congregations, there to be taught the Word of God, to be enlisted in soul winning work, and there to give the support of their prayers, gifts and labors.

We Need Your Prayers

Again, we ask your earnest

prayer for THE SWORD OF THE LORD as we try to promote evangelism in America. We must have men, Spirit-filled, godly men, trustworthy men, to go into towns, on the invitation of pastors and other Christian workers, to explore the possibilities of revival and later to help organize and set up such campaigns, when the evangelist so desires. There will be heavy expense involved. Usually for union campaigns the evangelist and the local committee will arrange for the pay of the advance man and organizer. But much of the initial work in exploring the possibilities of revival in a given city must be paid for, we suppose, by THE SWORD OF THE LORD. This is a matter worthy of your prayers.

Most of all, let us pray that the Spirit of God may lead us. We pray that there may be nothing that will be misunderstood, nothing that will be used by Satan to cause reproach on the cause of Christ.

Let it be understood again that all of us simply wish to have more efficient campaigns, more fruitful in soul winning, because of better organization and enlistment. If an advance man can stimulate prayer meetings, can get people to unite in closer harmony, can organize and train the workers for revival, can give expert guidance in the matter of auditorium, advertising, delegations, choir building, etc., we believe God will be honored in many more souls being saved.

And in campaigns in local churches we believe God will be honored if Spirit-filled evangelists can be vouched for, if the evangelists can themselves agree upon a blameless code of evangelistic ethics, and if THE SWORD OF THE LORD will recommend only such evangelists and if these evangelists have their revival reports regularly in the pages of this paper.

operation of the authors, but to the will of Him by whose power they wrote and wrought." In one word: The very existence of the Bible is an overwhelming proof that the Book is not of man, but that it is a production of Almighty God.

The Wonder of Its Unification

Another marvel, it is one book, yet made up of many books. We talk of this Bible as a book, but we seldom think of it as a library. Very few of us, save those who studied the matter, ever think of this book as a whole library in itself. It is a complete library, consisting of sixty-six separate volumes, written by between thirty and forty different authors, in three different languages, upon totally different topics, and under extraordinarily different circumstances. One author wrote history, another biography, another about sanitary science and hygiene; one wrote on theology, another wrote poetry, another prophecy. Some of the authors wrote on philosophy and jurisprudence, others on genealogy and ethnology, and some on stories of adventure and travel of romantic interest. Why, if these sixty-six books were printed separately, in large-sized print and heavy paper, and bound in morocco, they could all hardly stand on one table! And yet here we have them all, the whole sixty-six volumes, in a little book that a child can carry in its little hand. And the strangest thing of all is that though their subjects are so diverse and so difficult, the most difficult and abstruse of all conceivable subjects; though there was no possibility of anything like concerted action or transfer of literary responsibility; for it was impossible for the man who wrote the first pages to have had the slightest knowledge what the men would write about one thousand five hundred years after he was born; yet this miscellaneous collection of heterogeneous writings is not only unified by the binder in one book, but so unified by God the Author, that no one ever thinks of it today as anything else than one book! And one Book it is—the miracle of all literary unity.

The Wonder of Its Age or Youth

Again, it is a wonder that this Book is here today. I repeat, it is a wonder that we have the Bible at all when we think of its age. When we compare the Bible as a book with any other book in this respect it is a perfect wonder. I will tell you why. We all know that the greatest test of literature is time. Do you know of any book that is read by any one today to speak of, that was written one thousand years ago? Books that were the rage a few years ago are forgotten today. Who ever thinks nowadays of reading "Robert Ellesmere," or asks at a book store for Rider Haggard's "She?" Why, poor "David Harum" is almost unsellable, and we

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The Wonder of the Book

(Continued from Page 1)

ages have elapsed, has ever any one dared to take away or to add, or to transpose anything whatever, for it is implanted in all the Jews from their earliest childhood to speak of them as the decrees, or statutes, of God."

But if the construction of the thirty-nine books of the Old Testament is wonderful, the formation of the twenty-seven books of the New Testament is equally superhuman. For the New Testament is even a greater miracle from the literary standpoint than the Old Testament. The Jews, we know, were not a writing people. One hardly knows of a Jew who ever wrote a book, except Josephus, and we doubt very much if the average man or woman could mention two. Their training, as Bishop Westcott once said, was exclusively oral and they had a disinclination for literary work. Everything in the national and spiritual position of the apostles was unfavourable to the formation of a written record.

To their Jewish minds the Old Testament admitted no rival, and seemed to require no supplement. That the New Testament should ever have been written by Jews is a moral miracle of overwhelming dignity. Not only so, but their Master was not a writer. Jesus never wrote a line as far as we know, and the idea of their writing an additional or supplementary Bible would never seem to have entered the mind of His disciples. They would doubtless have sprung back with horror at the very idea of such a thing, and for fifty years after Jesus was born there was probably not a line of the New Testament written. But then by the mystic suggestion and overruling design of the Almighty Spirit, without any concerted collaboration or unity of plan, fragment by fragment, here

a little letter, there a biography, the New Testament grew. But remember; there was no prearrangement. It was not as if Matthew, and Mark, and Luke, and John came together in committee, and after solemn conference and seeking for the leading of the Spirit, Matthew undertook to write of Christ as the King, and Mark said, "I would like for my part to write of Him as the Worker," and Luke said, "And I think I will undertake to delineate Him as the Man," and then John said, "Well, I will crown it all by writing of Him as the Son of God!" It was not as if Paul met James one day and after talking and praying about it, Paul agreed to write of the dogmatic, and James of the practical aspects of Christianity. Nothing of the sort. There is no trace of such a thing. They simply wrote as they were moved by the Holy Ghost, (II Pet. 1:21), to meet some passing need, to express some earnest longing, to teach some glorious truth, by a letter, or a treatise, or a memoir. And so this composite of fragmentary memoirs and letters came into this miraculous unit that we call the New Testament. Yes! The Book is marvellous; it is transcendental: it is altogether unexplainable. It is the miracle of literature in its origin and construction, for as Bishop Westcott says, "There is no trace of any designed connection between the separate books, and still less of any outward unity or completeness in the entire collection. If the books combined to form a perfect whole, then this completeness is due, not to any conscious co-

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The Wonder of the Book

(Continued from Page 4)

will soon hear nothing of "The Rosary." These books were born, were boomed, and died. The cold hand of oblivion is laid upon them. It is the echo of I Corinthians 7:31. The fashion of this world passes away! Their force is spent. Their power is gone. They were literary skyscrapers; they are like the popular songs of ten years ago. The transience of the great sales of the day is almost a sign of the times. Or think of how really admirable historic novels like Charles Reade's "The Cloister and the Hearth," or Stanley Weyman's "A Gentleman of France," or Conan Doyle's "Micah Clark," have passed as far as the selling of the best-sellers goes. Where is the book, after all, that is five hundred years old and read by the masses nowadays? As we said, a book that is one thousand or two thousand, or three thousand years old is read by nobody. Horace and Homer may be studied by students of the classics, and school boys may have Virgil and Xenophon crammed into them, but whoever thinks of reading them? They are dead books in dead languages. For you can put it down for a certainty that the older a book is, the smaller is its chance of surviving, or being read by people of diverse nationalities.

And here is another thing. No book ever has had much chance of being circulated widely amongst a people from which it did not originate. No book, for instance, written by a Spaniard has much chance of being read by Russians. German works are read by Germans; English works by Englishmen. I know of people who never could enjoy "Old Mortality," for they are not Scotch. What work do you know of, with a few great exceptions, such as that of Dante, Cervantes, Goethe, Dumas, Shakespeare, Tolstoi or Bunyan, that has been able to overleap the bounds of nationality. And as to Turkey, China, or Mexico, or Brazil, what man out of a hundred could tell you whether they had any authors, or if they had the name of one of their works. But the marvelous thing about the Bible is, that it is the only book in the world that has not only overleaped the barrier of time, and is possessed of an agelessness that is eternal youth; that it shows no sign of decrepitude of advancing years; it is the only book in the whole world that has been able to overleap the barrier of nationality.

Sir William Jones pointed out long ago that all other Oriental books, be they ever so political, or be they ever so wise, in order that they be made intelligible and palatable to the Western mind, require to be transfused. Passage after passage has to be omitted, and large sections have to be modified. Curious, is it not, that this Oriental Book, this Bible of ours, whether taken to Greenland, Madagascar, South Africa, or India, is the Book that appeals to the mind and heart of those that hear it. Or take the Koran. Carlyle said of the Koran that it is regarded with a reverence by the Moslem which few Christians pay even to their Bible. The whole of it is read daily in certain mosques by thirty relays of priests. There are Mohammedan doctors who have read it 70,000 times. But, he adds, with his dry humour, "nothing but a sense of duty could carry an European through the Koran. I must say it is as toilsome reading as I ever undertook. There is in it unreadable masses of lumber, a wearisome confused jumble; endless iterations, long-windedness; entanglement; insupportable stupidity; in short, it is written, so far as writing goes, as badly as any book ever was" (Heroes, p. 59).

Or take the other so-called Bibles. The Veda of the Hindus dates 1,000 B. C. The Zendavesta of the Parsees dates 500 B. C. The Tripitaka of the Buddhists dates 500 B. C. The King or Confucian text of the Chinese dates 500 B. C. These have been translated into at

least one language beside their own, but their circulation has been so infinitesimal as to be quite unknown. As books they excite no general interest whatever.

Now the Bible was written mainly in a dead language, for the Hebrew language is, technically speaking, a language that is scarcely spoken or written today; and yet that Book, written in a dead language, written by men who died two thousand or three thousand years ago, is not only living today, but it is the most widely-circulated book in the world.

The Wonder of Its Circulation

This is another marvellous thing. The old Book is easily the best seller of the day. There are perhaps people who think that the Bible is a book of the past, and not now sold. Yet think of its circulation today. An influential citizen of Toronto, who has devoted a vast amount of time and attention to the subject, has made the extraordinary computation that through the thirty Bible Societies (the British and Foreign Bible Society by itself publishes over 10,000,000 copies of the Scriptures a year), and the various publishing houses in many lands, that there are probably published today over 30,000,000 copies of the Bible a year. You may sometimes see an advertising circular of a typewriting concern asserting that its machines are used in all parts of the world and in all languages. But when you investigate, you find that the languages used are at the outside about seventy in number. Here is a book that has been translated in over 900 languages, and is not only found in every great center of the world, but is read from the snow hut of the Eskimo, to the last lone village of the South Sea Islander. A remarkable thing about its sale is its purchase by the Yiddish ragman, the Polak axeman, the Chinese laundryman, the Arabian boatman, the Hottentot miner in order that they may learn their own tongue in that wonderful Book. You can quite understand then what a leading bookseller said when he was asked what book had the largest circulation. He did not mention a recent novel or the latest scientific work. He said that the book which outsells all the other books in the world was the book called the Bible. Other books compute their circulation by thousands; the Bible by millions.

The Wonder of Its Interest

Another marvellous thing about this book is that it is the only book in the world read by all classes and all sorts of people. You know very well that literary people rarely read a child's book, and children would not read books of philosophy and science if they could. If a book is philosophical and scientific it commands the attention of literary people, and if it is a child's book it is read in the nursery. A wonderful thing it is to think that there is one book that differs from all others; a Book that is read to the little child and read by the old man as he trembles on the brink of the other world. Years ago I heard the nurse reading a story to my child, and I said to her, "What is it that you are reading to the little one?" "I am reading the story of Joseph in the Bible," she answered. And the little child, in excitement, cried, "Please don't stop her, please," as she listened with delighted interest to the reading of a book that was written in Hebrew probably three thousand five hundred years ago. And not far away from the room where the little child was listening, there sat one of the noblest of modern minds, one of the greatest of modern scientists, our foremost Canadian scholar, the great Sir William Dawson, President of McGill University, Montreal, reading with profound devotion and a higher delight the pages of that same marvellous Book.

Here is a phenomenon. One of the ablest of modern scientists detects in the reading of a Book, which is the joy of a little child

in the nursery! Verily it is without a parallel in literature. Our boys and girls read and study it in myriads of homes and Sunday Schools, and great scholars like Newton, and Herschel, and Faraday and Brewster, and great statesmen like Gladstone and Lincoln and Lloyd George, and great soldiers like Gustavus Adolphus, and Gordon, and Stonewall Jackson, have taken this Book as the joy and the guide of their life.

The Wonder of Its Language

Another wonderful thing is that this Book was not written in Athens, the seat of learning in Greece, nor in Alexandria in Egypt. It was not written by men who received their inspiration from the ancient sources of wisdom. It was written by men who lived in Palestine, in Nazareth, in Galilee. Many of the writers were what we would call illiterate. Not only were they not university men, or scholars, or original thinkers; they could not speak their own language properly. There is a strong probability that neither John nor Peter could speak grammatically. You remember Peter was trapped because his dialect betrayed him. He spoke like a Galilean, with a provincial accent (Matt. 26:73; Acts 2:7; 4:13). Perhaps you remember the story of the Yorkshireman who was asked whether you should pronounce either, ether, or ether, and said, "other of 'em will do." And you surely have heard the brogue of the Irishman from the Green Isle with his soide, and wan and noite. Now it was probably something like that with Peter and John. They were uneducated men. It is probable that Peter at the time spoke in the Aramaic dialect, and not only the words, but the pronunciation of the Northern province differed very strongly from the cultured dialect of Judea and the city of Jerusalem. There were certain letters such as the guttural Aloh for A, for instance, which they could not properly pronounce, and his mistakes even in short sentences would be at once detected. When it was said (Acts 4:13) they perceived they were unlearned and ignorant men, it means that they recognized at once they were not what we call today college men, men who had studied in the schools of Jewish culture.

Now many of the men who wrote the Bible were of that character. One was a farm hand. Another was a shepherd. They were men of no literary reputation. And yet from men of that type educationally, has come a Book that God in His mysterious power has so divested of all provincialism that it has become the standard of the language of the most literary nations of the world. And not only so. It is a book that has gone to the North and South and East and West. It is the strongest factor in modern life today. And yet it is of the ancient world! It is the most potent factor in the influence of the great nations of the progressive West; and yet it proceeded from the narrowest and most conservative people of the unprogressive East. All its authors were Jews. And the Jews by instinct and tradition, by education and sentiment, were the narrowest of all narrow people. The Jew was not only narrow; he had no interest in other nations. You know what a time it took to get the idea into Peter's head that he ought to have an interest in the salvation of the Gentiles in the outside world. Only a miracle of special revelation did it (Acts 10:28; Gal. 2:11-14). How do you explain then the fact that these ignorant men, these most cosmopolitan men, with all their provincialism and exclusiveness, and insularity, were enabled to write a Book which has become not only the Book of the Jews, but the Book of all men, and the Book of the world today. It is for only one tongue, and that is, the

world's. It is for universal man as man.

It is the proud boast of the Church of Rome today that it has but one language, and that a dead language, the Latin. But the Bible societies have a prouder boast. It is their boast that they have printed the Bible in over six hundred living languages; that they are giving the living Word to every nation under Heaven that they may hear in their tongue the wonderful words of God. Is the Christian church speaking with tongues? asked the Bishop of London. And he answered his own question with the words: Yes, in the Bible Society! Yes! God has so overruled the history of His world that there has been born a Society which has reestablished the miracle of Pentecost (Acts 2:9-11). It is truly a miracle. It is a wonder to think that an old Hebrew book, written by a lot of Jews, has in God's mystic Providence been so divested of all Orientalism and Judaism and rabbinism, that the millions upon millions of boys and girls and men and women who read it never think of it as the writing of Hebrews or the language of an ancient and Oriental race. To them they are simply the words of their own dear mother-tongue. It is the English Bible; the best that our literature can give in simple noble prose, as Frederic Harrison once said in a lecture at Oxford. Or as Huxley declared: "This Book, the Bible, has been woven into the life of all that is best and noblest in English history; it has become the national epic of Britain; it is written in the noblest and purest English."

The Wonder of Its Persecution

Another wonderful thing about the Bible is that it is almost the only Book in the world that has stood age after age of ferocious and incessant persecution. Century after century men have tried to burn it and to bury it. Crusade after crusade has been organized to extirpate it. Kings of the earth set themselves, and rules of the church took counsel together to destroy it from off the face of the earth. Diocletian, the Roman Emperor, in 303, inaugurated the most terrific onslaught that the world has known upon a book. Every Bible almost was destroyed, myriads of Christians perished, and a column of triumph was erected over an exterminated Bible with the inscription: "Extinctio nomine Christianorum" (the name of the Christians has been extinguished). And yet not many years after the Bible came forth, as Noah from the ark, to repeople the earth, and in the year 325 Constantine enthroned the Bible as the Infallible Judge of Truth in the first General Council.

Then followed the prolonged persecution of Medievalism. You all know how the Church of Rome denied the Scriptures to the people. The Church of Rome has never trusted the people with the Bible. For ages it was practically an unknown book. Even Luther was a grown-up man when he said that he had never seen a Bible in his life. No jailer ever kept a prisoner closer than the Church of Rome has kept the Bible from the people. Not only so. In consequence of Edicts of Councils, and the bang and bulls of Popes, Bibles were burned, and Bible readers sent by the Inquisition to rack and flame. Many of us have seen the very spot in old London where baskets full of English Testaments were burned with great display by the order of Rome.

Yet perhaps the most dead-

ly persecution of all has been during the last one hundred and fifty years. The bitterest foes of the Bible, curiously enough, were men who claimed liberty of thought, and Bolingbroke, and Hume, and Voltaire, seemed so confident of the extermination of the Bible, that the Frenchman declared that a hundred years after his day not a Bible would be found save as an antiquarian curiosity. Then came the German rationalistic host, with the fiercest and deadliest of all the attacks, Baur, and Strauss and The Tubingen School took up the cry of the children of Edom: "Down with it, down with it, even to the ground." But He that sitteth in His silent heaven laughed; Jehovah has had them in derision (Ps. 2:2-4). For here it is today, and stronger than ever. It stands, and it will stand. The adversaries have done their worst. They have charged their heaviest charge. They have fired their deadliest volley. Whatever unexpected adversaries appear in the future, no more destructive trios than Julian and Celsus and Porphyry, than Voltaire and Strauss and Renan, than Eichhorn, Wellhausen and Kuenen, will ever be confederate against it. Yes, in spite of these age-long persecutions the Word of the Lord is having free course and is being glorified. It is being circulated at the rate of millions of copies a year, in almost every language of the globe. It has an influence it never possessed before, greater in power, greater in life, greater in freshness, and the beauty of spring. "Think of it," said an eloquent American Bishop, "the same Word, brilliant with eternal youth, skin without scar, organ without disease, voice without weakness, step without failure, eye without dimness, the untouched, unharmed, scathless Word of God." Verily as we think of it we may challenge our proud age with the challenge of Moses, and cry: "Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?" (Deut. 4:32.)

The Crowning Wonders

But before I close I would like to briefly refer to certain other things that are to my mind the crowning wonders of this wonderful Book.

The Wonder of Its Self-authenticatingness

There is, first of all, what we might call its self-authenticatingness. You need no historical critic or university professor to prove that the Bible is God's own Word. The Holy Ghost alone is the Author and Giver of that conviction. If you will but hear the accents of His voice you will be assured beyond all possibility of argument that this book is God's own Word. The Bible is not in need of proof, says Bettex, for it does not treat of that which is relative, but establishes that which is absolute. The relative must be proved; the absolute cannot. Have you proofs

(Continued on Page 6)

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THE WONDER OF THE BOOK

(Continued from Page 5)

that the sun shines, that the stars twinkle? Can you prove that the rose is fragrant, that bread nourishes you, that love refreshes your soul, and that hatred grieves it? Can that which is greatest and best, and loftiest, and most beautiful, be proved? As Pascal has finely said: "There are truths that are felt and there are truths which are proved. Primary truths are not demonstrable. Principles are felt; propositions are proved. The heart has reason, which the reason does not know." Men have come and still come to unsettle and destroy; the spirit of Christ comes to validate and confirm with a divine conviction and a divine certainty that is incommunicable by mere reason and is impervious to the assaults of doubt.

You have perhaps heard Spurgeon's famous story of the poor woman who was confronted by a modern agnostic, and asked: "What are you reading?" "I am reading the Word of God." "The Word of God? Who told you that?" "He told me so Himself." "Told you so? Why, how can you prove that?" Looking skyward, the poor soul said: "Can you prove to me that there is a sun up in the sky?" "Why, of course; the best proof is that it warms me, and I can see its light." "That's it!" was her joyous reply. "The best proof that this Book is the Word of God is that it warms and lights my soul." You cannot explain this. But it is a fact deep and real.

The Wonder of Its Inexhaustibility

Another wonder of the Bible is its inexhaustibility. It is like a seed. You might tell how many acorns are on an oak, but you cannot tell how many oaks are in an acorn. The tree that grows from a seed produces in turn the seeds of other trees; each seed the possible germ of trees. So the Bible. Its depth is infinite; its height is infinite. Millions of readers and writers, age after age, have dug in this unfathomable mine, and its depths are still unexplored. Age after age it has generated with ever-increasing creative power, ideas and plans, and schemes, and themes and books. Yes, books; and in many cases, books that are the only literature of the nation. The greatest minds have been its expositors. Myriads of students have studied it daily, and its readers from day to day can be numbered by millions. The volumes that have been written on single chapters or even verses would fill the shelves of many a library, and today they are as fresh, as fertile, as inexhaustible, as the day they were first written. The treasures yet to be found are as the stars of the sky in infinity of multitude.

The Wonder of Its Creativeness

The creative power of the Bible is one of the miracles of history. Take the history of literature for instance. Could you name at random three creative works in the same class with Milton's "Paradise Lost," Bunyan's "Pilgrim's Progress," and Dante's "Inferno," whose grandeur springs as a tree from its roots, direct from the Bible? Think of the enormous volume of speeches, and appeals, and tracts, and addresses, and circulars, and books, and leaflets, and booklets that have poured out, and are pouring out, millions upon millions, flooding this mighty modern world every week, with their inspiration and suggestion. Think of the tremendous national and international movements that have owed their impulse to a verse or verses or words from the Bible. The transformation of modern Europe was owing to the Bible. It is a liberating Bible. It made slaves free, for it was the Bible that abolished slavery. It has made nations free. "Here," was the word from Queen Victoria to an African prince as the Bible was handed to him, "here is the secret of England's greatness." Yes. And it is the secret of American greatness.

Or take two of the greatest

movements of the modern world. The missionary enterprise of the last hundred years with its unparalleled heroism, its magnificent altruism, its world comprehension and penetration, owes its impetus and energy to practically one verse of the Bible: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). And the movement of Social Reform. Its effort to relieve poverty, to improve conditions, to suppress misery, and generally to uplift the level of humanity is all the result of the teaching of this wonderful old Book. The most notable philanthropic achievements in the modern world, the works of Wilberforce, and Shaftesbury, and Barnardo, and Muller, and General Booth, are the direct effects of the inspiration of the Bible. What has atheism or infidelity done? What did they do in the Great War of God throughout the ages? Above all, what mortal tongue can tell, what mortal mind compute the number of the souls that through the life-imparting words of this mysterious volume have the life that is life indeed. The Bible is a Book of Life, and it is a Book for life. This is not a mere theory of theology. It is fact. A million souls today can echo the words of Psalms 119:93, "I will never forget thy precepts: for with them thou has quickened me," i.e., has given me new life. They know by vital experience the truth of the statement of Christ, "The words that I speak unto you, they are spirit, and they are life." Yes, it saves! It saves! It saves!

The Wonder of Its Authoritativeness

The irresistible authoritativeness of the Bible. This is another wonder. The Word of God breaks upon you as a voice from Heaven. Five hundred times in the Pentateuch it prefaces or concludes its declarations with the sublime assertion, "The Lord said," or "The Lord spake!" Three hundred times again in the following books it does the same, and in the prophetic twelve hundred times again with such expressions as: "Hear the Word of the Lord," or, "Thus saith the Lord," or "The mouth of the Lord hath spoken it." It challenges the will of every soul that ever lived with its stupendous claim: "God spake these words, and said." No other book dares thus to address itself to the universal conscience. No other book could speak with such binding claim, or presume to command the obedience of mankind. No other book can stand as the Bible on the commanding heights and cry: "Unto you, O men, I call; and my voice is to the sons of men" (Prov. 8:1-4); or, look over the vast spaces of time in every century, and of the globe in every continent and say: "O earth, earth, hear the word of the Lord" (Jer. 22:29). And the strange thing is that men in every age and clime acknowledge it. They know that the Book speaks to their inner consciousness with an authority like the authority of God Himself. It has the authority of God. It has the authority of the Son of God who said, "My word is truth." Therefore we receive it. Therefore we trust it. And we find it true.

The Wonder of Its Reinspiration

Another wonder is what might be called its perpetual reinspiration. Men think of the Bible as a Book that was inspired. But the wonder of the Bible is that it is inspired. From the far-distant heights of time it comes sweeping into the hearts of man today, and the same breath of God that breathed into it its mystic life, makes it live and energize again today. It is the Living Word, vital with the life of the Living God who gave it and gives it living power. It is the pneumatic, as St. Paul says, (II Tim. 3:16), "God breathed." The twenty-third Psalm was inspired. But again and again today as it is whispered in the hush of the death chamber, or read with the hidden cry, "Open thou mine eyes, that

I may behold wondrous things out of thy law," it is reinspired, and the Spirit makes it live once more. For this is the most remarkable and unique feature of the Bible. I feel that it is mine. Its cheering words are for me. Its prayers are the cries of my heart. Its commands are to me. Its promises are mine. As I read the One Hundred and Third Psalm, it is not ancient Hebrew, it is present-day power; and I, a living soul, overwhelmed with gratitude, cry out: "Bless the Lord, O my soul."

The other day I took up this dear old Bible that my mother gave me, and I noted a verse in Genesis with a date written on the margin. There floated back upon my mind a time, some years ago, when I was in great trouble. I had to leave my dear wife and children, and to travel in quest of health in distant lands; and my heart within me was sad, and one day opening my Bible, at random, as men say, my eye caught these words in Genesis 28:15: "Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land." Shall I ever forget the flash of comfort that swept over my soul as I read that verse! All the exegetes and critics in the world could never persuade my soul that that was a far-off echo of a Babylonian legend, or some relic of an Oriental myth. No, no! That was a message to me. It came straight down to me. It swept into my soul as a Voice from Heaven. It lifted me up, and no man will ever shake me out of the conviction that that message that day was God's own Word to me, inspiring because inspired, inspired because inspiring.

The Wonder of Its Prophecy

Another wonder of the Bible is its prophecy. It shows things to come. It declared things that were not yet done, centuries before they happened. The Old Testament as a whole is a book of prediction, anticipation, and expectation. All through its thirty-nine volumes there are predictions daring beyond human conjecture. Its predictions with regard to Moab, to Edom, to Sidon and Tyre, to Egypt and Assyria and Babylon, are so definite and have been so marvelously fulfilled that they have stopped the mouths of scoffers, and changed the hearts of infidels. The marvellous prophecy of the second and seventh chapters of Daniel surpasses all human forecasting ability. Its prophecy in the New Testament in regard to the kingdom and the last days have been incredibly fulfilled during the passing centuries. Any thoughtful reader can conclude that the great question whether there is or is not a divine revelation, is satisfactorily settled by Genesis 3:15; 12:2, 3; 22:18; 49:10 alone. The incredible conception that in the Descendant of an Oriental Sheik all the families of the earth should be blessed; that world powers surpassing in their might any of the modern nations should absolutely disappear, and their capitals be obliterated from the face of the earth; that a nation that was to be the source and center of the blessings of the world should be disrupted and scattered to the uttermost corners of the earth, and that upon its ruins should arise a world filling, all-nation embracing spirit inheritor of the divine blessing; all these are so far beyond the reach of human prophetic power that one is compelled by this argument alone to recognize the divine hand in authorship.

Take, for instance, the prophecies about the first coming of Christ. Centuries before Christ was born His birth and career, His sufferings and glory, were all described in outline and detail in the Old Testament. Christ is the only Person ever born into this world whose ancestry, birth time, forerunner, birthplace, birth manner, infancy, manhood, teaching, character, career, preaching, reception, rejection, death, burial, resurrection, ascension, were all written in the most marvellous manner centuries before He was born. Who could draw a picture of a man not born yet? Surely God, and God alone. Nobody knew five hundred years ago that Shakespeare was going to be born; or two hundred years ago, that Napoleon was to be born;

With the Evangelists

Reports From America's Outstanding Soul Winners

By EVANGELIST ROBERT J. WELLS, Associate Editor

Dr. Paul W. Rood in Glendale Campaign

We have just received word from the Christian Business Men's Committee of Glendale, California, concerning the recent union campaign with Dr. Paul W. Rood as the evangelist. They report as follows:

"Dr. Paul W. Rood, president of the World Christian Fundamentals Association, conducted a very successful union evangelistic campaign in his home city, Glendale, California, last month. The meetings were sponsored by the Christian Business Men's Committee and a group of churches.

"There were 270 definite decisions for Christ, 60 re-dedications, and over 200 who expressed their desire to unite with one of the co-operating churches. There were three men past seventy years of age saved, one of whom was over seventy-five.

"The meetings were conducted in a tent seating about 1,800 people. At a breakfast following the campaign the pastors were enthusiastic in their reports of increased Sunday evening and prayer meeting crowds and of a revived church membership."

Evangelist Barnard Has Great Campaign in Anderson, S. C.

Rolfe Barnard was the evangelist in the union campaign held from June 16th to July 7th in Anderson, South Carolina. In a letter from Evangelist Preston T. Garrett, the director of the campaign, he reports that 364 were saved and many others came for consecration. He writes:

"I thank God for sending Brother Barnard our way. God certainly used him to stir the Christians to their task and duty."

Evangelist Jesse Hendley in Cookeville, Tenn.

Dr. Jesse M. Hendley and his musicians, "The Hottel Trio," were greatly blessed of God in a big tent meeting in Cookeville, Tennessee. There were more than 400 actual professions of faith in Christ, many re-dedications of life and over forty who offered their lives to the Lord for full-time Christian service. Great crowds attended all services and the influence of the revival was wide-spread. One of the major influences of the meeting was the radio broadcast at 1:30 every day which was arranged for as a special feature of the campaign.

of one hundred and fifty years ago that Queen Victoria was to be born. Yet here in the Bible we have the most striking and unmistakable likeness of a Man portrayed, not by one, but by twenty or twenty-five artists, none of whom had ever seen the man they were painting. The man was Jesus Christ. The painters were the Bible writers. The canvas is the Bible. Beginning with faint touches in the books of Moses, Christ's whole career is described, the pictures becoming more and more precise as the time of fulfillment draws near.

The Wonder of Its Christfulness

But the final wonder of the Book is Christ. He is its fulness, its center, its fascination. The Bible is Christocentric. It is all about Jesus! Some time ago a young Brahman said to one of our missionaries, "Many things which Christianity contains I find in Hinduism, but there is one thing that Christianity has that Hinduism has not." "What is that?" said the missionary, whose curiosity was aroused. "A Saviour," was the reply. That is it. That is the one thing. That is the supreme distinction of the Bible. Their sacred books contain philosophy and ethics and poetry and history and many important truths, and here and there, possibly, a holy aspiration, or petition, inculcating virtues high and beautiful. But there are no divine promises, no divine counsels, no divine answers to prayer. There is no tender, loving listening, gracious, holy and righteous God, who as a Father pitieth his children, and is love and light; no Almighty God, Creator of all things, and of all men, the God of love, the God and Father of us all.

Above all, there is no glorious Mediator, the Son of God, and Son of man, the Lamb of God, and the Lord of man, who is grace and truth and light and life, and coming glory. Genesis 1:1-3, and John 1:1-3, Genesis 22:18, and John 3:16, Psalm 23, and John 10, Isaiah 53, and Romans 8, I Corinthians 15, and Revelation 21 and 22, are a challenge to the world with regard to the validity of the divine revelation. Old Testament and New Testament alike tell of Jesus, who is the great fact of history, the great force of history, the great future of history; for of

this Book it can be said: "The glory of God did lighten it, and the Lamb is the light thereof." And as long as man lives upon the face of this globe the Book that tells of that supreme Personality, the center of a world's desire, Jesus; Jesus, the arch of the span of history, the keystone of the arch of prophecy; Jesus, the revealed, the redeeming, the risen, the reigning, the returning Lord; Jesus, the desire of all nations; so long will this Book draw men's hearts like a magnet, and men will stand by it, and live for it, and die for it.

The Last Word

Let me say this one word more. O, do not think and do not say, as you have heard men say they think, that we ought to read this Book as we read any other book; we ought to study it and analyze it just as we do any textbook in literature or science. No, no! When you come to this Book, come to it with awe. Read it with reverence. Regard it with a most sacred attention. "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Never, never compare this Book in the terms of human comparisons with other books. Comparison is dangerous. They are of earth. This is from Heaven. And do not think and do not say that this Book only contains the words of God. It is the Word of God. To say the Bible contains the Word of God, instead of saying the Bible is the Word of God, is inadequate and misleading as Saphir declares. Everything that is in Scripture would authenticate itself to us as the Word of God, if we understand it in its right connection with the center.

Therefore, think not of it as a good book, or even as a better book, but lift it in heart and mind and faith and love far, far above all, and ever-regard it, not as the word of man, but as it is in truth, the Word of God; nay, more, as the living Word of the living God; supernatural in origin; eternal in duration; inexpressible in value; infinite in scope; divine in authorship; human in penmanship; regenerative in power; infallible in authority; universal in interest; personal in application; and as St. Paul declares, inspired in totality. —Used by Permission

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Fishing for Men

(Continued from Page 7)

any kind of program. But to get people to do the main thing was the hardest job I ever undertook to do in my life.

Why is it so hard to get people to win souls to Christ? I think one explanation is the fact that there is a devil in the world, and the devil does not want us to win people to Christ. There are two things the devil will fight you harder on than any other things in your Christian life: the matter of your prayer life and the matter of winning people to Christ. He will do everything in his power to keep you from praying. Why, the devil will get you so busy about church that you will not have time to pray. He will get you so tangled up in the organizations and machinery that it will take up all your time, and you will have no time for prayer and no time for personal soul winning. If he cannot defeat you any other way, he will do it that way. The devil does not want you to win souls, and he does not want you to pray. Notice that I connect those two together. They go hand in hand.

Soul Winning Was First With New Testament Christians

I have said that the main thing is soul winning. If you study the book of Acts you will be impressed tremendously, as I was, with one thing about those early Christians: the one concern of their lives was to get somebody else to Jesus. They were not a bit concerned about their own personal safety. They laughed at prison houses, at shackles, at persecution. They even laughed in the face of death. When persecution broke out in that early church and Peter and John were arrested and carried before the Sanhedrin and threatened (remember that was the same crowd that crucified Jesus), I can imagine their threatenings were something like this: "You remember what happened to this Jesus. Now you go on preaching any more in this name and the same thing is going to happen to you." All my life the reply of old Simon Peter has thrilled my soul. He said, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."

Then they went back to the church and reported. I have tried to imagine what a church in this modern day would do under the same circumstances. I think we would get up a petition and take it to the mayor of the town or the governor of the state and say, "Now this kind of foolishness ought to be stopped. Can't you do something about it?"

But they took the matter to the Supreme Court of the universe. They fell on their faces before God and began to pray. You notice they did not pray for their safety. They did not even pray that God would stop this crowd or hinder them in any way from carrying out their threats. They prayed for one thing: that they might have more courage and more power to witness to the resurrection of Jesus. No wonder the place where they were assembled together was shaken as with a mighty earthquake and they were all filled with the Holy Ghost and "with great power gave the apostles witness of the resurrection of the Lord Jesus."

They had just one concern: to get somebody else to Jesus. We are told that when they were scattered abroad they went everywhere. Doing what?—Complaining about their persecution. No! They went everywhere preaching Jesus, telling the same story, trying to get somebody to the Lord. There is one thing that I know, and you know, and that is that the matter closest to the heart of Jesus is the matter of soul-winning.

Soul Winning Is Christ's Main Command

There is another thing that you

cannot escape if you study the New Testament—the fact that soul winning is the one thing Jesus has commanded every one of His redeemed to do. "Tarry ye in the city of Jerusalem, until ye be endued with power from on high . . . and ye shall be witnesses unto me both in Jerusalem, and in all Judaea and in Samaria, and unto the uttermost part of the earth." (Acts 1:8). Again, we hear Jesus saying, "Go out into the highways and hedges, and compel them to come in." (Luke 14). There is no question but that it is the thing that Jesus wants done more than anything else in our lives. Then there is no question but that it is the thing Jesus commands every one of us to do.

Another thing I would call to your attention is the fact that it can be done. I care not how difficult the time may be nor how much the indifference, it can be done; for Jesus promised to those who go, "Lo, I am with you always, even unto the end of the age." That promise implies that even though at the end of the age (and I believe we are approaching that time) the darkness will get deeper and hearts will get harder and more calloused and more indifferent, people will still be winning souls if they are still going in obedience to His command.

It Takes a Broken Heart

Then I would like to say just a word about what it takes to be a soul winner. First of all, it takes a broken heart. Nobody in the world will ever pay the price, nobody will ever face the discouragements and keep on going unless he carries a broken heart. Nobody ever will make an effective witness, an effective soul winner, until lost people realize that he cares and that he cares deeply. The promise is, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (Psa. 126:5-6). I would like to drop this thought with a prayer that it might stick in your heart as long as you live: it cost my Lord a broken heart to save people from their sins. So how can God's people ever expect to win a lost world at a lesser price than a broken heart. And why shouldn't we be willing to carry a broken heart for Jesus and for a lost world?

It cost more to be a personal soul winner than anything you have ever done in your life. It takes more consecration; it takes more honest-to-goodness love of God; it takes more real heart power than it does for anything you have ever done in your life. I have done both, and I tell you it is a lot easier to stand in the pulpit and preach to a crowd than it is to look a man in the eye, face to face and heart to heart, and win him to Christ, because you are there where he can ask

you questions and talk back. If there is any question mark at all over your life anywhere, you are conscious of the fact that he knows it and that your words are falling on deaf ears. Yes, it takes real consecration. It takes a broken heart. It takes the power of the Holy Spirit. It takes sacrifice. If you are going to stay on the job you must deny yourself a lot of things that other people enjoy and indulge in. It takes time away from your family. It takes time away from a lot of other things that you might like to do, if you are really going to stay on the job for the Lord. But it is worth any price you will have to pay!

I was in Fort Worth, Texas, in a revival meeting and was privileged to lead an old, gray-headed bootlegger to Christ. The pastor of the church where I was holding the meeting said to me when I first saw the old man: "That is the most wicked and ungodly man in Fort Worth. He is the king of the bootleggers in this city." I began to pray immediately, and I said, "Join me in prayer that I may win that man to Christ." God gave me the privilege of doing it, too. Though I have heard lots of women shout, I have heard mighty few men shout. But the night that old man on his knees found peace in Jesus Christ, he jumped from his knees and shouted all over the place. The last thing he said to me when he left me was, "Pray that I may be able to get my partners in crime to Christ. I have led them to the devil, now pray that I may be able to lead them to Christ. We were in a tent meeting. The next night he brought two of them with him. They sat down one on either side of him. When he had them seated he came to me and said, "Preacher, if you ever pray in your life, pray tonight. I have them both."

That night when I made the altar call I saw that old, white-headed man, saved just the night before, fall down on his face and put his arms around the feet of the man who was sitting next to the aisle. There he prayed for him to be saved until he literally wet the shoes of that man with his tears. After a while I saw the man step out from that circle of arms and come down the aisle. The old man turned to the other man and went through the same procedure. He put his arms around his feet and began to pray. Then I saw another man step out from a circle of arms and come to the altar. The old bootlegger came and fell on his knees between the two. I helped him to win those two to Christ, and when they were saved he shouted again. I thought he had shouted the night before, but he had just warmed up the night before. As that old gray-headed man was going up and down the altar in that tent, shouting the praises of God, I leaned over to the pastor and said, "It is worth a lifetime of sacrifice to win a man like that to Christ." The greatest thing you ever did in your life is to win people to the Lord Jesus Christ. It is worth any

price that anybody has to pay!

The Soul Winner's Happy Wages

Now a word about the rewards of it. Jesus said in the fourth chapter of John, after the woman of Samaria had been saved and brought the crowd with her: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages. . . ." Did you ever consider the wages of a soul winner? I wish I had time to preach a whole sermon on that.

First in the wages is the joy, the joy that comes to the heart of the soul winner himself. Oh, what joy! The world is running after thrills. They are running wild, seeking something that will give a thrill to life. It is the most tragic search and the most fruitless search that people ever engaged in, for this world has nothing that will satisfy. It only gives a temporary thrill. And the tragedy of it is that the longer people pursue it, the more it takes to give a thrill. Finally it enslaves and brings people to the place where there is no thrill. If you want a thrill, if you want real joy, find a person who knows not the Lord and lead him to Christ!

There is the joy of realizing what you have won that person from. You will never make a soul winner until you realize that there is really something to save people from. If there is any doubt in your mind about the awfulness of sin; if there is any question in your mind about the doom of a sinner; if there is any question in your mind about Hell, or about where sinners are going who die without Christ, I would like for you in your imagination to go back with me nineteen hundred years. Go outside the city of Jerusalem to a hill called Golgotha where three crosses are standing and tell me, if you will, who is the One hanging on the middle cross. Do you tell me that you actually believe the One on that middle cross is none less than Deity incarnate in human flesh and that One is dying for human sins? Do you really believe that? If you do, then let me say that every law of logic and reasoning known to

man forces you to three conclusions. If that One on the middle cross is literally God incarnate in the flesh (and I believe it with all my heart), then—hear me!—You cannot escape the conclusion that sin is an awful thing if it requires a price like that to reconcile a holy God to a sinning world. Second, you cannot escape the conclusion that the doom of a sinner is an awful thing if God is willing to pay a price like that to save men from sin and from that doom that awaits a soul that dies without Christ. Third, you cannot escape the conclusion that there is no other way that people could be saved. Away with the idea that anybody can be saved by joining a church, or by changing their way of living! The cross says there is no other way! Yes, there is something to save men from.

I shall never forget the privilege I had in Texas of leading an old man seventy-two years old to Christ. He was brought in a wheel chair out to an open-air meeting. Then the chair was rolled up in the altar. That night after the evangelist had given his message and was asking for hands to be lifted for prayer, I heard the most unusual noise over to my right. I looked over there, and this old man in the wheel chair was trying to lift his arm. He was paralyzed. His arms and his feet were twisted and warped. He told me later it was because of his sins. He could not even open the hand; it was just a club, twisted and warped from sin. He was afraid he would never get it high enough for the preacher to see, and he was trying to attract somebody's attention. I saw him trying to lift that paralyzed hand and I grabbed my Bible, jumped off the platform and fell down on my knees at the side of that wheel chair. I led that old man to a saving knowledge of Jesus Christ. When I baptized him I had to have a man help me. We took him in our arms and took him down into the baptistery just as if he were a helpless babe. There I buried him with Christ in baptism and then took him into my study to change his clothing. After we had taken off the wet clothing and put on the dry clothing I was down on my knees tying his shoes. He was

(Continued on Page 8)

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Fishing for Men

(Continued from Page 7)

leaning over and with that club of a twisted hand was patting me on the top of the head while the hot tears of gratitude were raining down upon my head as they fell from his eyes. He was saying, "God bless you, preacher! The devil had a mortgage on my soul and he was about to foreclose it. But, God bless you, preacher, you beat him to it!" Talk about being happy! Bless your heart, I felt as if I could go to Heaven right there with just a little boost! Joy! Joy! Then when they put him in the wheel chair and started to wheel the chair out at the door, he said, "Wait a minute." Then he said to me, "Come here, preacher." I went over, and with those club hands he took my hand, lifted it to his lips and kissed the back of my hand while the hot tears fell. And again he said, "Preacher, God bless you! The devil had a mortgage on my soul, and he was about to foreclose; but you beat him to it! God bless you, preacher!"

Yes, the devil has a mortgage on all of them. There is just one heartbeat between them and the day of foreclosure. From that day to this every time I make an altar call, and I see a sinner coming to the altar; every time I get on my knees with a sinner in the altar and lead him to Christ, I feel like I would like to shake my fist in the devil's face and say, "Yes, I beat you to it again!" for that is exactly what you do when you win a soul to Christ.

"He that reapeth receiveth wages." Part of the wages of soul winning is the joy that it brings

to your own heart, the thrill that it gives to life, that sense of worthwhileness that it gives to you when you realize that you are spending your life in something that has eternal value in it.

Soul Winning Cures Doubts

The last reward is the reward of assurance. If you have trouble with doubts and misgivings and haunting fears about your own salvation, put your hand in a nail-scarred hand and go out for souls. If you do, the doubts will be gone. Somebody asked me recently if I ever doubted my salvation. I said, "I used to doubt it all the time when I was playing Jonah on the Lord, but since I have given my life to winning people to Christ, I am walking day by day in the clear light of His presence and in a blessed peace and in a wonderful, glorious assurance." "He that reapeth receiveth wages, and gathereth fruit unto eternal life."

Prayer by Bob Jones, Sr., at close of message: "Our Father, help us to go out from this service and do what we have been exhorted to do. Give us the resolution and determination to do it, and then give us the power to do it. Don't let us waver. Help us to keep on this job of telling men that God loves them and Jesus died for them, and winning them to Christ. We pray in His ever wonderful name. Amen."

Saved By Trusting, Not Feeling

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"July 5, 1946"

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"I was deeply under conviction when I went to the altar. I stayed there praying and crying for over two hours. You see I wanted to 'feel my salvation' but no feeling of ecstasy came to me. And when a woman finally said to me, 'Don't you feel any better?' I said 'No' and left the altar sure that I was damned forever and that I could never be saved. Well, on the way home that night the folks who had brought me to church were saved, so they talked to me and said, 'Sister, when you get home tonight, get down on your knees and thank God for saving you. I did not reply but I thought, 'How can I thank God for saving me when I don't feel that I am saved?' Anyhow, I did as they suggested, and what a change! The joy bells began to ring and have been ringing ever since. You see, the reason I was not blest in the first place was because I depended upon feeling when Jesus

How a Widow's Dollar Led to the Salvation of Hundreds

By the Editor

In Anderson, South, Carolina, lives a Christian widow, a subscriber to **The Sword of the Lord**. Some years ago the **Sword** offered four 4-month subscriptions for \$1.00. This widow, hard pressed, felt burdened about getting out the message and sent **The Sword of the Lord** to her pastor, to a prominent evangelist of her town, to her Sunday School teacher, and to her brother. Through **The Sword of the Lord** the pastor and evangelist were greatly blessed, both came to the Conference on Evangelism at Winona Lake last year. There they heard Evangelist Rolfe Barnard and the pastor invited him for a revival in his church. The evangelist and a group of pastors asked the editor of **The Sword of the Lord** to come for a revival and when I felt I could not go, I recommended Brother Barnard. Two wonderful revivals resulted, first in the local church, and then in the city-wide campaign. Now this Christian widow's heart is running over with praise to God for the fruit He brought through her small gifts.

Her letter dated July 12 says:

"Dear Sir:

"I am sending for two 8-month

subscriptions to **The Sword of the Lord**. I want each one of you to pray that God will bless the paper as it goes in these homes for I have loved ones in them that are not saved.

"I have a real blessing I want to share with you. Some six years ago I sent your paper to my pastor, the evangelist of our town, my Sunday School teacher, and my brother, without any of them knowing until lately, and the blessing got so great I had to tell it. Through that one effort with a sincere prayer, God blessed this town wonderfully by saving some nine or ten hundred souls through Brother Rolfe Barnard's campaigns. You see, it was through your paper that both our pastor and evangelist learned of Brother Barnard and invited him here for a revival meeting, first in our church and then back for a city-wide campaign. Only the Lord can know what this has meant to me. But now I am asking Him to save my brother through this paper if it can be the Lord's will. I only have one brother. He is the one I sent it to before. But now I am trying again. Please pray.

"(Signed)

"Mrs. Rosa Lee Stuart,
"Anderson, South Carolina."

wanted me to accept Him by faith. "If you can use this testimony in your work of the gospel, you

are welcome to do so.

"Sincerely a sister in Christ,"
(Signed) Mrs. Delbert Reed

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